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ABSTRACT

This issue of the California Association for Counseling and Development Journal reflects connectedness in a world of diversity as its theme. The articles and their authors give witness to the deepening and broadening of status and progress in the counseling profession. The following articles are included: (1) "Caring Schools: An Antidote for School Violence" (M. Sorino, G. K. Hong); (2) "Understanding Ego Mechanisms: The Keys to Family Counseling" (J. L. Church); (3) "Career Counselors and Culturally Different Clients: A Brief Review of Selected Literature" (P. A. Rodriguez); (4) "Hypnosis and Imagery in Dance Performance" (C. M. Faiver, K. T. Thomas) (5) "The Rehabilitation Counseling Profession and the California Rehabilitation Counseling Association (CRCA)" (M. G. Brodwin, L. M. Orange, S. K. Brodwin); (6) "The California Association of Counselor Educators and Supervisors (CACES): Decades of Professional Leadership" (S. H. Zimmerman, J. A. Saum); (7) "The California Adult and Continuing Education Counselor Association (CACECA): Meeting the Needs of the Adults Learner" (W. Ramirez); (8) "The California Association for Religious Values in Counseling (CARVIC): Supporting Full Development of the Person" (N. Truman); (9) "The California Association for Counseling and Development (CACD): A Continuing Commitment to Human Rights" (F. Gutierrez); (10) "The California Association for Counseling and Development (CACD): The CACD Human Rights Award (F. Gutierrez); (11) "Becoming a More Culturally Aware Counselor" (A. V. Beale); (12) "Counseling the Mexican American Student" (M. Saucedo); and (13) "To Chris Concerning Knowledge" (G. P. Bodily). (Author/MKA)

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Volume 18 1997-98

TABLE OF CONTENTS

The Editor's Message 3
Pat Nellor Wickwire

Caring Schools: An Antidote for School Violence 5
Marcel Soriano and George K. Hong

Understanding Ego Mechanisms: The Keys to Family Counseling 15
James L. Church

Career Counselors and Culturally Different Clients: A Brief Review of Selected Literature 21
Paul A. Rodriguez

Hypnosis and Imagery in Dance Performance 25
Christopher M. Faiver and Kevin T. Thomas

FEATURE

Building the Counseling Profession

The Rehabilitation Counseling Profession and the California Rehabilitation Counseling Association (CRCA) 31
Martin G. Brodwin, Leo M. Orange, and Sandra K. Brodwin

The California Association of Counselor Educators and Supervisors (CACES): Decades of Professional Leadership 37
Sandra H. Zimmerman and James A. Saum

The California Adult and Continuing Education Counselor Association (CACECA): Meeting the Needs of the Adult Learner 41
Wendy Ramirez

The California Association for Religious Values in Counseling (CARVIC): Supporting Full Development of the Person 43
Norris Truman

The California Association for Counseling and Development (CACD): A Continuing Commitment to Human Rights 45
Frank Gutierrez

The California Association for Counseling and Development (CACD): The CACD Human Rights Award 47
Frank Gutierrez

FEATURE
Professional Practices in Counseling

Becoming a More Culturally Aware Counselor 49
Andrew V. Beale

FEATURE
The Personal Side of Counseling

Counseling the Mexican American Student 55
Marcelino Saucedo

To Chris Concerning Knowledge 59
Gerald P. Bodily

***CACD Journal* Guidelines for Authors** 60

CACD Leadership Team Directory 61

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THE EDITOR'S MESSAGE

Pat Nellor Wickwire

This issue of the *CACD Journal* clearly reflects "Connectedness in a World of Diversity," the theme selected by President Mackie Jeffus for 1997-98. In contributing to this permanent record, the authors participate and give witness to the deepening and broadening of status and progress in the counseling profession.

Marcel Soriano and George K. Hong discuss the enabling role of the school counselor in creating caring schools that address cultural sensitivity, parental involvement, and school-based or school-linked family services.

James L. Church presents the universality of ego supply mechanisms, ego defense mechanisms, and the comfort zone of belief about self as major in behavior, and proposes applications in the counseling profession.

Paul A. Rodriguez reviews selected literature related to career counseling with culturally different clients, and alerts to the need for integration of career and multicultural theory and practice and for lifelong commitment to developmental learning about other cultures.

Christopher M. Faiver and Kevin T. Thomas identify parallel uses of hypnosis and imagery in athletic and artistic performance, and specifically discuss stress reduction, memorization of routine, pain management, and performance enhancement in dance.

In the continuing feature "Building the Counseling Profession," significant events and offerings in the history and the development of the counseling profession in California are highlighted. Martin G. Brodwin, Leo M. Orange, and Sandra K. Brodwin present the role of the California Rehabilitation Counseling Association in enhancing the profession.

Sandra H. Zimmermann and James A. Saum celebrate the accomplishments of the California Association of Counselor Educators and Supervisors throughout the decades. Wendy Ramirez discusses the active contributions of the California Adult and Continuing Education Counselor Association toward meeting the needs of the adult learner.

Norris Truman stresses the full development of the person and of the discipline of counseling as significant in the establishment of the California Association for Religious Values in Counseling. Frank Gutierrez describes the long-standing commitment of the California Association for Counseling and Development to Human Rights, and highlights the Human Rights Award presented by the Association.

In the continuing feature "Professional Practices in Counseling," functional techniques, procedures, and pointers for applications in various counseling settings are presented. Andrew V. Beale presents the Cultural Dialogue and Exchange, a structured activity designed to encourage open dialogue between members of different cultural backgrounds.

In the continuing feature "The Personal Side of Counseling," feelings, opinions, and attitudes within and about the counseling profession are offered. Marcelino Saucedo details unique strategies for counseling the community college Mexican American student in the Puente Project. And, finally, in tribute to Gerald "Jerry" P. Bodily, this issue includes posthumous publication of one of Jerry's poems.

The authors' presentations are inspirational in a dynamic, building profession. As you read, please think about the many contributions you are making to theory and practice in counseling. Plan now to share your information and your insights with others. You, too, can write for the *CACD Journal*.

Caring Schools: An Antidote for School Violence

Marcel Soriano and George K. Hong

School violence and school reform are two inextricable issues concerning schools all across the country. Violence directly impacts school climate and student achievement. Recently, the California Commission on Teacher Credentialing published its final report on reducing violence in California schools (Dear, 1995). Because of its emphasis on caring relationships, the report provides an ideal opportunity for school counselors to integrate the recommendations in light of other research on effective schools. Research on effective schools and research on violence prevention share much in common. Caring schools are seen as those that address cultural competence, parental involvement, and integrated services for families. This article reframes this body of literature and presents the concept of caring schools as a means for counselors to help address these issues.

School violence and school reform are issues that have been dominating media attention to the field of education for the past decade. Contemporary urban schools face a multiplicity of problems that are beyond the scope of innovations in curriculum and instruction or in school administration. In high risk urban areas, schools are considered safe havens, but are all too often caught in a crossfire of violence within the communities they serve. Drive-by shootings, assaults, and interpersonal acts of aggression are seemingly on the rise in and around public schools and communities. The result is that, despite schools being relatively safe for children, students and teachers feel increasingly vulnerable to violence and inadequately prepared to prevent it (Soriano, Soriano, & Jimenez, 1994).

At a time when increasing pressure is brought to bear on public education to increase achievement scores, the school's ability to fulfill its role of educating all children is being seriously undermined by students who manifest disruptive behaviors, who are affected by drug use, or who are victims of violence (Stephens, 1994). Thus, it is imperative for school counselors and other educators to understand the antecedent causes of school violence, the role played by the greater community, and the strategies for preventing and responding to school violence. In response to this pressing issue, the California Commission on Teacher Credentialing (CCTC) School Violence Advisory Panel, appointed in 1992, submitted its final report in 1995. The commission accepted the report without modification and authorized its publication and dissemination to California educators. The commission has since authorized a series of statewide forums in order to assist institutions of higher education (IHEs) determine ways to implement the recommendations (Dear, 1995). These recommendations affect all credential applicants as of 1996, including teachers, counselors, school psychologists, and school administrators.

Marcel Soriano, Professor of Counseling Psychology, Associate Chair in the Division of Administration and Counseling, and Co-Director of the Intercultural Proficiency Project, California State University, Los Angeles (CSULA); George K. Hong, Professor of Counseling Psychology in the Division of Administration and Counseling, CSULA.

This article is based on the authors' professional involvement with urban schools, especially the research conducted by the first author while serving on the CCTC School Violence Advisory Panel. The intent is to summarize the causes of school violence and to offer practical solutions that can be implemented by school counselors and other educators based on the concept of caring schools. The article reflects on the implications of caring, violence-free schools on children's achievement and academic success in the context of school reform efforts.

A Definition Of School Violence

In some states the overall crime rates have either dropped or at least leveled (National Victim Center, 1995). However, the incidence of violent crimes among juveniles nationwide has increased from 372 per 1,000 in 1984 to 478 per 1,000 in 1993 (Dear, 1995). More significantly, several acts of urban school violence resulting in the shooting of teachers, students, and other school personnel has led to the perception of an increasingly unsafe school environment with impact on the educational process (Los Angeles County Office of Education, 1994). In some urban communities, children are in constant state of hypervigilance because of fear of violence. In many schools, teachers and administrators have made it routine to rehearse "drop and cover" drills in order to avoid injuries from drive-by shootings and random bullets straying into school yards (Dear, 1995; Dear, Scott, & Marshall, 1994; Soriano, 1994). To quote the report, "In the two years since the panel's effort got under way, it has become clear that schools alone cannot make a lasting impact on reducing violence in California schools" (Dear, 1995, p. 4). School violence is often closely related to violence in communities; the effectiveness of any instructional management change is seriously compromised unless the school-community infrastructure is redesigned to address the problems and needs of today's urban students.

In seeking to understand the issue of school violence, the CCTC Panel realized it needed a working definition of violence. This was not easy, as there were differing opinions among the panelists about the very nature and purpose of public education, and therefore of the responsibilities attributed to schools. In the end, it was agreed in principle that schools are but the reflection of the greater society. The following definition serves to place school violence in this context.

> Violence is a public health and safety condition which results from individual, social, economic, political, and institutional disregard for basic human needs. It includes physical and nonphysical harm which causes damage, pain, injury, or fear. Violence disrupts the school environment and results in the debilitation of personal development which may lead to hopelessness and helplessness. (Dear, 1995, p. 5)

Clearly, schools exist in a sociopolitical, cultural, and economic context, and reflect the myriad social, psychological, economic, and political problems ailing society in general. Hunger, homelessness, and domestic violence emerge as but a few examples of the problems impacting schools and complicating their mission to educate children. The public school's mission has evolved over the last 50 years to include far more than the basic academic skills. Society's recognition that there are many socioeconomic and political barriers to children's learning has led to a growing public expectation that schools address these barriers to learning by implementing school-based clinics, by providing social services to parents, and in general becoming "one-stop" shopping centers (Adelman, 1994; Dryfoos, 1994; Fine & Carlson, 1992). This is important

since children cannot benefit from instruction when hungry, when tense due to street or domestic violence, or when affected by drugs and alcohol. These are the realities faced by teachers and counselors in many of today's urban school environments. Consequently, new national trends and initiatives have emerged, such as school-based family counseling, school-linked integrated services, and other programs which help buffer children from environmental risks, and which improve student readiness to learn. These initiatives will be explored in greater detail in a later part of this paper.

Magnitude of School Violence

Before discussing the causes and prevention of school violence, it is important for us to have a clearer idea of its magnitude. Counselors are strongly encouraged to read the CCTC Panel report for a more extensive, county-by-county school violence status report and the appropriate recommendations. From 1985 to 1993, there was a dramatic 89% increase in the number of major newspaper articles across the country focusing specifically on school violence (National Victim Center, 1995). The National Victim Center (1995) reported that the annual cost of school crime, including vandalism, is estimated to average $200 million, while the U.S. Department of Justice (1991a, 1991b, 1991c) estimates that more than 400,000 students 12 to 19 years old were victims of violent crimes at school during the 5-year period from 1985 to 1990.

Especially alarming is the number of youth who carry guns to schools (Soriano, 1994). According to the Centers for Disease Control, 1 in 5 students carries a weapon of some sort, and about 5.3%, or about 1 in 20 students, reports carrying a gun to school (Soriano et al., 1994; Weiner, Zahn, & Sagi, 1990). Weapons possessions rose 21% in California's public schools in 1990, while suspensions and expulsion rates continued to escalate during the last 5 years in response to public demands for the implementation of "zero tolerance" policies (Furlong & Morrison, 1994). Much of the violence is preventable, according to the CCTC Report (Dear, 1995). Thus, it is imperative for counselors and educational leaders to take proactive measures towards addressing the issue of school violence.

Factors Contributing To School Violence in California

The CCTC Advisory Panel on School Violence conducted a survey and a series of focus group meetings in geographically representative sections of California schools. Testimony provided by students, teachers, administrators, counselors, and other pupil personnel service professionals, as well as community leaders, gave a clear picture of some of the causes of violence in schools. The panel found that the top three attributed causes of school violence in California were ethnic and cultural ignorance, gang behavior, and the mass media (Dear, 1995). Cultural insensitivity was often described as stemming from the lack of understanding of language and cultural differences, differing conceptions about the role of parents and teachers, and the lack of culturally appropriate services for students. Gang behavior included incidents such as drug dealing, tagging, group intimidation, extortion, and other illegal activities. Mass media included overt violence portrayed in films, music, and television. Examples included assaults, battery, rape, and murder. According to students in the focus groups, the most violent activities they personally witnessed or experienced were, in the order of the most frequently mentioned, fights, gang-related activity, verbal abuse and teasing, brandishing of weapons, racial incidents, and various other kinds of assaults (Dear,

1995). Other attributed causes of school violence included lack of values and respect, dysfunctional families, and low self-esteem (Dear, 1995; Furlong & Morrison, 1994; Stephens, 1994). Schools are failing the war on drugs and have inadequate staff preparation to address the above issues (Dear, 1995; Guthrie & Guthrie, 1991; Soriano & Hong, 1997). These findings clearly indicated the importance of including parents and the community in the development of violence prevention programs, rather than basing them on interventions aimed exclusively at students and the schools. This is an area where counselors can play a major role (Dryfoos, 1994; Fine & Carlson, 1992; Soriano & Hong, 1997).

Caring Schools: An Innovative Model

In the Rogers and Hammerstein musical film, *The King and I*, the teacher character Mrs. Anna wisely concludes, "It's a very ancient saying, but a true and honest thought, that if you become a teacher, by your pupils you'll be taught." The relevance of this message is clear when one reviews the results from the CCTC focus group student response to the questions about ways to address school violence and the training needed (Dear, 1995). Time and again, students cited the lack of a "caring" environment and the need for schools to include professionals who genuinely care about them (Dear, 1995). Indeed, this was cited by parents, students, and community leaders as a key ingredient in violence prevention. Students feel safe in a school environment where "teachers nurture, communicate effectively, reflect a caring attitude, allow for individuality, and demonstrate courtesy and respect" (Dear, 1995, p. 61).

Given the challenges confronting public education, the innovative concept of caring schools emerges as a promising vision in violence prevention. In the words of Stephen Covey (Sarason, 1990), schools can become "learning organizations" capable of adapting and becoming culturally and contextually sensitive to the needs of students, their families, and the personnel who serve them (Garbarino, 1995; Soriano & Hong, 1997). In order to be successful, schools must realign themselves with the reality of today's children and their families. This means a strong emphasis on interprofessional collaboration, effective consultation, school-based services for children, and a family focus, rather than an individual student approach (Dryfoos, 1994; Fine & Carlson, 1990; Soriano & Hong, 1997). It is no accident that the CCTC final report on school violence is entitled *Creating Caring Relationships to Foster Academic Excellence* (Dear, 1995). Caring educators create caring schools where all students can learn (Garbarino, 1995; Soriano & Hong, 1997).

There are three major components to the emerging model of what we call "caring schools" (Soriano & Hong, 1997). These include cultural sensitivity, parental involvement, and school-based or school-linked family services (Dryfoos, 1994; Soriano & Hong, 1997). These are consistent with the major recommendations of the CCTC final report (Dear, 1995), and offer major roles for the school counselor as part of the educational team. Indeed, a growing body of literature supports this paradigm, including the work of Adelman (1994), Dryfoos (1994), and the Primary Mental Health Project (Cowen et al., 1996). As an example, the Child Development Project sets as its goal "to create a caring school community on the basis of significant involvement of parents, teachers and children, in order to help students feel valued or empowered" (Cowen et al., 1996, p. 288).

Cultural Sensitivity

In today's urban America, school populations often consist of children from diverse cultural backgrounds. For example, there are over 240 dialects and languages spoken by children enrolled in the schools of Los Angeles County (Los Angeles County Office of Education, 1994). As indicated earlier, cultural ignorance was identified as one of the major causes of violence in schools. In order to address this issue, schools are seen as needing to promote cultural sensitivity in several ways. First, students report the need to feel respected as unique members of a culturally diverse community. Similarly, student conflict and violence are often reported to be related to lack of understanding of diverse cultural differences (Dear, 1995). School counselors can provide guidance groups or workshops which promote cultural awareness, sensitivity, and understanding. These can be offered on a regular basis to all students throughout the academic year as an integral part of primary prevention for school violence. Furthermore, as conflicts among students often reflect intolerant attitudes and conflicts among adults, parent education inclusive of cultural sensitivity is seen as an essential component of efforts to help parents (Hammer & Turner, 1990).

Secondly, supported by the Association for Multicultural Counseling and Development (AMCD), a division of the American Counseling Association (ACA), multicultural counseling competencies have been developed, along with a trainer of trainers program. Thus, school counselors can take a leadership role in helping other school professionals become culturally sensitive to diverse students and their parents (Herring, 1997). Using this trainer of trainers model, school counselors can provide training and consultation to all constituents in the school community. This alone can go far toward contributing to a more harmonious, less stressful intercultural climate. For example, some teachers or administrators may not be aware of the high levels of stress often experienced by children and their parents in a new culture, nor the painful agony felt by gay and lesbian students who find no voice in their own school. Others might not understand the different cultural expectations of the role of the school in relation to the parents. There are even some educators who, in their zeal to promote assimilation, unwittingly undermine parental authority and the child's self-concept by dismissing all viewpoints that do not conform to mainstream American culture.

Moreover, educators who lack cultural awareness, knowledge, and skills may not be able to sustain a caring relationship with students. They may not be able to address the racial conflicts that surface in their schools. For example, many of the students surveyed in the CCTC study stated that many conflicts could have been prevented if only teachers recognized the significance of "mad-dogging" (a form of hostile eye contact between students) in the classroom. Accordingly, the report (Dear, 1995) strongly recommended multicultural sensitivity training for all school personnel at the preservice stage, such as that going on in some schools of education. Counselors can serve a major function by preparing themselves to provide inservice training and staff development in the schools on a regular basis and by keeping their skills in cultural proficiency current and relevant. It is noteworthy that AMCD in ACA has developed multicultural standards and promoted a trainer of trainers model for achieving culturally sensitive school counselors (Herring, 1997; Soriano & Hong, 1997). Furthermore, in urban communities experiencing significant demographic shifts, such as in South-Central Los Angeles, cultural conflict is visible among not only students and school personnel, but also among parents. What was predominantly an African American community is now in some areas a predominantly Latino community. These de-

mographic shifts require community-wide programs that help all members of the community to understand and respect each other, while developing skills for managing the dynamics derived from this rich diversity. Counselors can seize the opportunity and help address this need.

Parental Involvement

One of the most significant findings in educational research involves the close relationship between parental involvement and student discipline, academic achievement, and school climate (Dryfoos, 1994; Fine & Carlson, 1992; Sarason, 1990). Thus, it is not surprising that the CCTC found a significant number of parents who indicated that increased parental involvement and parent education were the two best means of addressing school violence (Dear, 1995).

One component of caring schools which invites active parental involvement is a focus on parent education. As discussed earlier, today's urban schools are often serving diverse cultural communities where parents and their children have different degrees of exposure and assimilation into mainstream American culture. Other families are faced with issues of single parenting, divorce, and reconstituted families. These often result in difficult and perplexing situations for many parents at a loss in providing guidance to their children. In response to their needs, schools can offer parents adult basic education and parenting classes, long before trouble between parent and child become evident. As the school professional who better understands child development, adolescent development, and family dynamics, the school counselor is well-prepared to provide skills training in parenting.

In taking on this role, counselors can ensure that parent education programs are preplanned and offered on a regular basis. Schedules may be circulated to parents early in the school year so that they have ample time to plan to participate. Parenting programs will help parents to have a better understanding of their children's needs, as well as to learn what they can do to help their families. Furthermore, parents need to understand the sociocultural and contextual issues that impact their families. They need to be assisted to develop leadership roles in the schools. The best parent educators and community mobilizers are themselves often parent members of the school community (Hong, 1996; Soriano & Hong, 1997). This effort can help ensure that parents can participate as leaders and equal partners with the school in their children's educational and socioemotional development.

To make such programs successful, counselors need to work collaboratively with other school personnel to ensure that the school is organized physically and programmatically in ways that will clearly invite and welcome parents into the school. For example, school programs for parents may be conducted at times and frequencies that are realistic to the parent population. These programs can also be conducted in a culturally and linguistically appropriate manner (Hong, 1996).

School-Based Family Services

The concept of caring schools reflects a concern about the needs of children and their families in a changing and increasingly complex society. While there may still be those who feel that the only business of schools is to teach the basic skills, educators increasingly recognize that it is difficult to teach children who are hungry, who are emotionally distressed, or who do not experience being cared about. When schools

"feel" like family to children, when they feel cared about, watched, and disciplined in a positive manner, they respond in kind (Garbarino, 1995). According to Garbarino (1995), "Kids say, it's like a family here. You know you can count on everyone. You know everyone" (p. 94). Caring and consistently accessible adults enable adolescents and children to feel safe and minimize risk of aggressiveness (Soriano & Hong, 1997).

Studies show that in certain situations, when the economic or basic subsistence of families is threatened, and when parents are not accessible to their children because they work two jobs, the potential for violence in school is heightened (Gelles & Loseke, 1993; Kadel & Follman, 1993; Weiner, Zahn, & Sagi, 1990). Children need to be provided with the essentials in such areas as nutrition, shelter, and a sense of safety in order to grow academically and become socially responsible adults. This recognition of Maslow's hierarchy of needs in the development of caring schools has actively promoted the growth and development of school-based and school-linked integrated service programs, probably one of the most significant school support services innovations in the last decade (Dryfoos, 1994; Fine & Carlson, 1992; Cowen et al., 1996). This is significant in the sense that the concept of caring schools reflects a "whole child" approach and a concern for the needs of the family. One form of a caring school is the school-based family counseling services model. Under this model, schools become the "hub" for making services accessible to parents and their children.

Counselors and other educational leaders have increasingly discovered the value of school-based and school-linked family services as a way to provide a caring educational environment (Soriano & Hong, 1997), and as a means to eliminate barriers to learning (Adelman, 1994; Cowen et al., 1996; Dryfoos, 1994). These programs recognize the various factors contributing to a child's ability to learn, and consist of providers of service from different disciplines offering services to students and their families either at school, or in coordination with the school (Dryfoos, 1994; Soriano & Hong, 1997). For example, a school may have a formal arrangement with a community mental health agency to provide counseling services at the school site for students and their families. This has been found to be a very effective way to engage families in mental health services, especially families from cultures which may have stereotypic stigmas of such services, such as many Asian and Latino families (Soriano & Hong, 1997). Two statewide successful program models in California are the Healthy Start and Primary Mental Health projects (Adelman, 1994; Cowen et al., 1996; Dryfoos, 1994).

School Based Family Services programs (SBFS) can also include linkages with social service agencies so that the school, in a sense, can become a "one-stop shopping center" (Soriano & Hong, 1997). Here families can receive help in their basic subsistence needs, in addition to counseling and educational services (Dryfoos, 1994; Soriano & Hong, 1997). Some innovative programs, such as the Gang Alternative Prevention Program operated by the Los Angeles County Probation Department and public school districts, have included probation officers who work in close collaboration with teachers and counselors to monitor students who are prone to violent or delinquent behaviors (Soriano et al., 1994; Soriano & Hong, 1997). This collaborative arrangement provides counselors with opportunities to implement comprehensive counseling and guidance programs, thereby increasing the opportunities to provide culturally and developmentally appropriate guidance and counseling services.

Caring schools proactively address the developmental and socioeconomic needs of children and their families. In the SBFS model, school counselors work side-by-side

with teachers, parents, social workers, probation officers, and other health and mental health providers to ensure that children can pursue their education in an optimal school and home environment. Programs such as San Diego's New Beginnings or Los Angeles' Foshay Learning Center are rapidly growing in popularity, not only in California, but throughout the country (Cowen et al., 1996; Dryfoos, 1994; Soriano & Hong, 1997). As a member of the school support staff, the counselor can play the pivotal role in facilitating information exchange and in collaborating with parents, teachers, and professionals from other disciplines. In creating a caring environment, the counselor must be proficient in consultation and collaboration skills, and be familiar with the roles and procedures of other professionals on the team. As the CCTC Panel recommended (Dear, 1995), it is important that counselors and other school support personnel be informed of the various approaches to school-based and school-linked family services, as well as be able to coordinate such services with the community.

Concluding Remarks

In response to the growing popularity of this model, California State University, Los Angeles, developed a School-Based Family Services Master's Degree Option specifically designed to train school counselors who not only demonstrate competence in school counseling and child welfare, but who also are competent in marriage, family, and child counseling (Hong, 1996; Soriano & Hong, 1997). In essence this option was designed as a "whole family" approach, thereby addressing the major areas of need in today's urban, culturally diverse schools. As discussed in this paper, it is believed that these school counseling graduates will be uniquely suited to help create "caring relationships" and respond to the CCTC recommendations.

The recommendations for reducing violence in California schools are now in the hands of schools and institutions of higher education for infusion into their credential programs. This article suggests that effective school violence prevention lies in the direction of schools staffed by professional leaders who understand the need for a new paradigm in education. This paradigm of caring schools is not only consistent with the rapidly changing cultural landscape in California, but it also goes far beyond the traditional narrow perception of the school's function. Complex social problems in society require more comprehensive and interprofessionally collaborative solutions. This paradigm of the caring school embraces a broader mission for public education that encompasses working closely with parents and the community to ensure the proper socioemotional as well as educational development of the child. It involves providing services to children and their parents in a culturally sensitive manner so that parents can be full partners with the school in the guidance of their children.

The school counselor will have an increasingly vital role to play in the formation of a caring school. The constantly evolving urban school places school counselors in a leadership role for addressing cultural sensitivity and the needs of families through the implementation of school-based family services models. The California Commission on Teacher Credentialing requires that these recommendations be included in the standards for the training of all school counselors (Dear, 1995). Future counselors will be expected to possess these skills, although Senate Bill 2460 does not affect school personnel credentialed prior to 1996 (Dear, 1995). The intent of this article is to alert practicing school counselors to the need for training to meet the current challenges facing today's urban schools. By reading this article and the full CCTC report (Dear, 1995), counselors will be better able to put these recommendations in perspective, and

to see them not just as a challenge, but as an opportunity to affirm their competence and their contribution to the schools and the community.

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Understanding Ego Mechanisms: The Keys to Family Counseling

James L. Church

This paper introduces some concepts about the universality of certain ego traits and ego mechanisms. Ego traits and mechanisms function in individuals, families, and other groups; even counselors are not immune to them. The concepts are easily applied to group or family therapy and will be as effective as when applied to individual clients.

Problems in the family are cyclic and, without intervention, self-perpetuating (Erikson, 1977; Framo, 1992). Just as family therapy has developed from focusing on the individual, to the couple, to the family, to the system, so it is time to look at relationship symptoms as they apply to all interactions (Becvar & Becvar, 1994), and to construct a theory which allows us to view the universality of the ego mechanisms (Freud, 1930/1952) which are most involved in family (and all relationship) dysfunction and the force behind them.

Ego Mechanisms

Freud first postulated ego mechanisms, and psychologists and other mental health counselors, in general, still support his theories about them. However, the author believes that Freud erred by not differentiating between the ego mechanisms of Ego Defense and Ego Supply. Ego defense mechanisms include denial, sublimation, anger, transference, and others (Horney, 1945, 1964; Miller, 1992). They can be defined as mechanisms that are employed in reaction to an exterior threat to ego (when ego is defined as self-esteem). Ego supply mechanisms are actions such as putting others down, self-aggrandizement, preoccupation with external signs of success, manipulation, and other acts which arise from an internal threat to ego (Adler, 1927), or to a perceived lessening of degree of regard in which one is held (Yalom, 1985).

Much of the author's theory regarding ego mechanisms has evolved from Erikson's (1977) ideas on the eight stages of ego development. The incomplete resolution of the first ego crisis, that of basic trust versus mistrust, inhibits the resolution of the next, and the effect accumulates with each unresolved crisis. These unresolved crises cause the problems in relationships. The most important relationship which is thus injured is the relationship to self. Just as resolution of the first crisis involves believing that parents can be trusted, the primary cause of these unresolved conflicts is treatment by parents who prove by their actions that they cannot be trusted.

For example, a child cries. During the first 6 months or so, the child's cries are answered in a predictable manner. The child is fed, changed, held, or nurtured, and the child begins learning to trust. But what if one day mom has a headache, or mom and dad just had a fight? The child cries; the response may be anger, yelling, abuse, or neglect. Already the crisis of trust versus mistrust is sabotaged.

The summarized first stages of ego development, according to Erikson (1977), follow:

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1. Birth to age 1	Trust versus mistrust
2. Ages 2 to 3	Autonomy versus shame and doubt
3. Ages 4 to 5	Initiative versus guilt
4. Ages 6 to 12	Industry versus inferiority

Most, perhaps all, relationship dysfunctions have their basis in the incomplete or dysfunctional resolution of the above four conflicts.

The Comfort Zone of Self Belief

During early childhood, the ego mechanisms develop in conjunction with a mental outlook called the Comfort Zone of Self Belief (Church, 1996). This comfort zone is inextricably linked to and is a function of self-concept. The self-concept is a function of how parents satisfied needs for unconditional positive regard, safety, and trust (Adler, 1927; Erikson, 1963; Freud, 1930/1952). In other words, the more unloved individuals felt as infants and children, the lower their comfort zones of self belief, and the more active their ego mechanisms.

Individuals then spend their mental energy in endless conflicts from which they are unlikely to escape without assistance. From others, they try to get the parental love wanted but not felt in childhood. At the same time, individuals try to sabotage relationships to prove to themselves that their parents were justified in not loving them as they desired. They try to control others while hoping others will treat them as they wish because others care for them. Individuals try to accomplish things that exceed their comfort zones and then sabotage their gains. All of these and a myriad of other contradictory actions are controlled by the Comfort Zone of Self Belief and accomplished through ego mechanisms.

Ego mechanisms serve the Comfort Zone of Self Belief, and the comfort zone functions to see that individuals live with the amount of joy or sadness they feel they deserve. The comfort zone originates in infancy, and continues to form through early childhood. It is determined by the treatment individuals received from their caregivers, and most specifically whether or not they felt loved and safe.

The relationships between the comfort zone and ego mechanisms develop in childhood. That is why family and systemic counseling are so important (Framo, 1992; Freud, 1930/1952; Kramer, 1985; Miller, 1992). The sense of self develops in response to the system in which individuals are raised and to the way in which they are treated by those most important to them, usually parents (Adler, 1927; Erikson, 1977; Horney, 1945, 1964; Kramer, 1985).

Overall, the more battered and injured a person's ego is during development, the more pain laden will be the Comfort Zone of Self Belief, and the more prevalent will be the negative action of ego mechanisms in that person. It is important to realize that, although many negative ego mechanisms are labeled dysfunctional, when they are viewed as functions of the comfort zone, they are not dysfunctional, but highly effective in performing their functions.

If individuals feel they deserve happiness, then the ego mechanisms cause few problems, but when they are happier or have less trouble in their lives than they believe they deserve, then the mechanisms of ego supply and ego defense become problematic. These mechanisms are universal among humanity. They are unaffected by cultural differences, racial differences, or gender differences.

This universality is central to being able to connect with the core issues regarding self-concept, whether one speaks of an individual, a couple, a group, or a family. To

underscore the entrenchment of problems in a dysfunctional family system (Framo, 1992; Freeman, 1992; Kramer, 1985), the author feels compelled to take exception to the first point of the Becvars' (1994) summary of implications for counselors: "The client (individual, couple, or family) is telling a unique story" (p. 25). In fact, each is telling a variation of the same story based upon interpretations provided by ego mechanisms. The story is simple: "I want to be loved more than I feel that I am, but I don't think I deserve to be loved as much as I want to be." While certain details will be unique, the themes, conflicts, and patterns will coordinate to provide the amount of pain, stress, sadness, and happiness that the individuals, and the system as a whole, feel they deserve.

For the individual, couple, or family, three forces control behaviors and interactions. The controlling forces are the Comfort Zone of Self Belief, the ego defense mechanisms, and the ego supply mechanisms.

The Comfort Zone of Self Belief limits the amounts of joy and pain people allow, or in fact, require in their lives. Ego defense and ego supply mechanisms are the instruments to see that those needs or requirements are met. One of the erroneous beliefs about ego mechanisms is that they always work to produce what one may interpret as a positive change in ego state. In fact, ego defense mechanisms often bring pain as individuals work to return to their comfort zones.

Self-defeating behaviors show defense and supply mechanisms at work. Just as a coin has 2 sides, so do ego defense and supply mechanisms. Both mechanisms lessen ego discomfort, but doing so may require that either more or less pain be brought into the life of the individual, the couple, or the family. The author believes that everyone who has worked as a counselor for a while will be able to provide examples of people or couples who seem unable to maintain a happy relationship. If things are going smoothly, one of the partners will do something to put a strain on or add pain to the system they are involved in. This is because they are out of their comfort zones. Their happiness exceeds what they believe they deserve. Their ego mechanisms will activate to see that the relationship returns to the degree of pain in which they are comfortable.

The concept of the comfort zone and ego defense and ego supply mechanisms may be applied to the family system, or indeed to any enduring relationship system. Each family will function in its comfort zone. Each person may, at times, perform an ego defense or supply duty. Roles such as family star, enabler, alcoholic, identified patient, scapegoat, and others all perform ego mechanism functions for the system. This group comfort zone is the reason that trying to counsel an individual who is entrenched in a dysfunctional group system is fruitless. To make a change in the system, the group comfort zone must be manipulated (or the client must be removed from the system). That manipulation is the role of the counselor.

Implications for Counseling

Counselors have often failed in that role because of their own ego mechanisms. Too often, they have bought into the dysfunctionality of society by basing their judgments and counseling strategies on what is seen as desirable by society instead of what is desirable for clients. For years, for example, workaholism was seen to be a positive trait, and many counselors failed to address the systemic damage done to the children raised in such homes.

The profession's use of the *Diagnostic and Statistical Manual of Mental Disorders (DSM)* (American Psychiatric Association, 1994) is a disservice to clients and is an-

other example of putting a dysfunctional society's needs, specifically the insurance companies and the followers of the medical model, before the needs of clients. Becvar and Becvar(1994) stated:

> Mental health counselors are not diagnosticians. They do not think in terms of pathology or health....The mental health counselor probably does not use the *DSM*....The mental health counselor would view using such a system as participation in the maintenance of the problem. (pp. 25-27)

Using medical model diagnosis in the mental health field is the group's ego defense mechanism to say, "Look, we are real professionals, just like medical doctors." Labeling (diagnosing) is not done for the benefit of the client. Labeling is a disservice to our clients and needs to be recognized as such.

Counselors also use a dysfunctional ego supply mechanism in the area of counselor education. Studies have shown that higher education levels have no positive correlation with counseling outcome or client change. In fact, the clients of less educated paraprofessionals statistically show improvement equal to those of Ph.D.-level therapists. Herman (1993) stated:

> Berman and Norton (1985) concluded that no research currently supports the notion that professional training, knowledge, or experience improves therapist effectiveness....This enormous threat has caused counselors to more fervently cling to their traditional assumptions about training and experience as the most important determinants of therapy outcome despite the lack of supporting empirical evidence. (p. 29)

Indeed, there have been several well-publicized studies indicating that client change is more dependent upon the counseling relationship than on education level. The emphasis on education is not for the benefit of clients, but for the benefit of counselors' egos (Durlak, 1979; Hattie, Sharpley, & Rogers, 1984; Murphy & Davidshofer, 1988).

Here, again, the ego defense of denial afflicts the profession. The profession continues to support educational standards that have not been shown to have relevance to the functioning of counselors. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) is a prime example of this, and the profession's support of CACREP is an ego supply mechanism to prove the right to call counselors professionals. The author believes that much of the knowledge of theories, counseling techniques, and therapeutic interventions counselors learn often serves to replace the warmth, empathy, and connectedness that are educated out of the counselor.

The above examples illustrate the universality of the Comfort Zone of Self Belief and the insidiousness of the ego supply and defense mechanisms. Counselors need to be aware when their own issues arise during counseling sessions, in their own lives, and in the systems in which they live. Just as children unknowingly invest in the family system in which they are raised, so do counselors invest, on unknown levels, in the systems they choose to follow.

The basis of the Comfort Zone of Self Belief is a principle first postulated over centuries ago by Aristotle in the *Nichomachean Ethics* called Sub Specie Boni (Church, 1996). The idea is that the will never acts except for the "good." The good is the maintenance of the ego security and the concept of self. This concept and those of ego supply and ego defense mechanisms can be applied with equal effectiveness to individuals, couples, and families. The Comfort Zone of Self Belief is a key to effective family therapy, whether for the family next door, or for the family of man.

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Career Counselors and Culturally Different Clients: A Brief Review of Selected Literature

Paul A. Rodriguez

The workforce is changing, and career counselors need to be prepared to work effectively with culturally different clients. Career counselors need to integrate career and multicultural theory and practice.

As the nation moves from a majority of Anglo Americans to one of multiethnic cultural diversity, interest has focused on preparing career counselors to work with culturally different clients. The workforce is changing. McDaniel (1989) stated:

> Over the next decade or so, Blacks, Hispanics, Pacific Asians, and other minorities will make up a larger and larger share of the new entrants into the labor market. If present trends continue, immigrants will represent the largest share of increase in the population and the workforce since early in the twentieth century. (p. 26)

The culturally different include both recent legal and illegal immigrants and descendants of former immigrants who have lived in subcultures where family and community influences, language, ethnic factors, and religious practices have, for many, produced isolation and/or alienation from the dominant culture and have slowed the acculturation process. Also within the group are those whose families may have been in this country for several generations but who, because of geographic or self-imposed isolation, have had limited contact with the general population. Banks (1994) defined the culturally different:

> Each type of ethnic group is an involuntary group whose members share a sense of peoplehood and an interdependence of fate. A cultural ethnic group is an ethnic group that shares a common set of values, experiences, behavioral characteristics, and linguistic traits that differ substantially from other ethnic groups within society. (p. 73)

There is an immense difference between the growth representation of culturally different clients in the workplace and their representation in the career counseling profession. The disparity between the needs of clients and knowledge that would enable career counselors to help them more readily necessitates that career counselors increase their knowledge and effectively integrate multicultural and career theory and practice. Cross-cultural counselors need to maintain an open attitude that allows them to be aware of their cultural heritage and its values and biases, to recognize the differences that exist between counselor and client, and to be sensitive to the client's needs (Sue et al., 1982).

This article is a brief exposition of significant points in selected literature about career counseling with culturally different clients.

Group-Based Interventions

Bowman (1993) stated that career counselors should consider group rather than

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individual interventions. For many minority groups, the family and community are the most important frames of reference. Bowman (1993) enunciated that "many career groups view career decision making as a process that involves more than the individual, so including the family, either directly or through discussion, seems essential" (p. 24). Role models, historical and developmental influences, age-related influences, and gender role expectations differ across cultures (Bowman, 1993).

Language

If possible, career counselors may effectively present career literature and programs in the native language of the client. With increased linguistic understanding of content, culturally different clients may more willingly embrace programs. Also, "given the relationship betweeen racial identity level and counselor preferences, interventions may be more effective if presented by counselors of the same ethnicity as the client" (Bowman, 1993, p. 24).

Assessment

Culture plays a role in the assessment process, with different values and issues regarding the use of standardized tests. The Anglocentric and Eurocentric culture is a major influence in counseling and assessment, with emphases on verbal communication, the individual, a linear problem-solving approach to decision making, adherence to time schedules, and long-range goals (Fouad, 1993). These emphases may be in direct conflict with values and views held by minority group members, who "may prefer more immediate goals, action-oriented approaches, and may have a different time perspective than the majority culture" (Fouad, 1993, p. 7).

It is important to reconceptualize and incorporate the vocationally relevant cultural values for the major American racial and ethnic groups. Descriptions of cultural values must be understood as general descriptions that disguise each individual's adoption of cultural values. The individual's unique acculturation, assimilation, socioeconomic status, family history, and individual history determine his or her cultural values.

Career counselors need to clarify their own cultural and philosophical positions regarding the cross-cultural assessment of culturally different clients and endorse an ideology consistent with the multiple acculturation and structural pluralism that characterize Western societies. Counselors should be aware of the major ideologies related to ethnic pluralism and be able to examine their own philosophical positions and explore the policies and counseling implications of alternative ideologies.

Respect for Cultural Difference

Recognition of ethnic and cultural diversity is not enough; career counselors need understanding and respect for diverse values, traditions, and behaviors. Banks (1994) proclaimed that "the call for understanding and respect is based on a belief that the existence and expression of differences can improve the quality of life for individuals, for ethnic and cultural groups, and for society as a whole" (p. 287).

Commitment to Multiculturalism in Training

Preparing individuals to provide competent career counseling for culturally diverse clients requires a systematic and integrated commitment to multiculturalism (Swanson, 1993). Swanson (1993) stated:

> The need for a multicultural perspective is due to at least two factors: a more diversified career counseling clientele because of demographic changes, and a heightened awareness of the important role that culture plays in career choice and in the career counseling relationship. Preparing career counselors to effectively implement this perspective requires counseling training programs to intentionally address multicultural issues. (p. 41)

Developing a multicultural perspective is a lifelong commitment to learn more about cultures. Training programs need a well-defined, all-encompassing, integrated philosophy of training and preparing future vocational counselors which incorporates multicultural training. Swanson (1993) reinforced this point: "Adopting a development perspective within a training philosophy anticipates individual differences in terms of readiness to learn multicultural beliefs, attitudes, knowledge, and skills, and may offer some guidelines on how to address developmental differences (p. 43).

Similarities and differences in the career counseling process for majority and minority clients (Leong, 1993) need to be addressed in the development of training programs. Two polar perspectives exist regarding this issue: that career counseling for minority and majority clients should not be different, and that career counseling for minority clients should be very different. Leong(1993) reasoned that:

> The career counselor who has culturally appropriate goals but uses culturally inappropriate processes may be viewed as a "goodhearted bumbler." What the counselor is trying to achieve is appropriate but how he or she goes about the process causes a problem. (p. 28)

Serious commitments to diversity are maintained if the training programs are developed or periodically reviewed by all members of the faculty, and if the overall counseling training environment is examined. Appropriately developed training programs increase both multicultural sensitivity and competence, as well as improve theoretical perspectives, readiness, and research issues.

Preparing counselor trainees to incorporate a multicultural viewpoint into the practice of career counseling is essential now and for the 21st century. Training individuals to learn about other cultures enriches their own individual needs and experiences.

Concluding Statement

Several themes are related to career counseling with culturally different clients, among them:

1. Recognition of the family and community orientation and the preference for cooperation among many racial and ethnic minority groups.
2. Avoidance of the myth of cultural uniformity, and recognition of individual differences.
3. Lifelong commitment to developmental learning about other cultures.
4. Recognition of biases, and avoidance of occupational stereotyping.

The implications for preparing career counselors to work with culturally different clients are numerous. Career development settings need to establish individual, programmatic, and system interventions. Career counselors must understand their own ideologies about culture, and simultaneously embrace the many extant cultures.

Career counselors need to address the individual needs of counselees and to prepare counselees for the labor market of the 21st century. Career counselors need to

prepare counselees to develop global identifications and the knowledge, attitudes, and skills needed to become effective and influential citizens in the world community of the 21st century. Global identification and preparedness for the world community will, in turn, enable counselees to reduce prejudice and to acquire and practice more democratic values and attitudes.

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Hypnosis and Imagery in Dance Performance

Christopher M. Faiver and Kevin T. Thomas

Professional literature regarding the uses of imagery and hypnosis in athletic performance has implications for artistic performance. Potential applications for dance performance include the areas of stress reduction, memorization of routine, pain management, and performance enhancement through imagery. Counselors tailor specific techniques to the needs of individual dancers.

While there is keen interest in the uses of imagery and hypnosis in sports performance as demonstrated in the professional literature (Barabasz, Barabasz, & Bauman, 1993; Brewer & Shillinglaw, 1992; Cancio, 1991; Caudill & Weinberg, 1983; Crocker, 1989; Daw & Burton, 1994; Faiver, Bufford, Ropar, & Salkin, 1994; Feltz & Landers, 1983; Gauron & Bowers, 1986; Gould, Weinberg, & Jackson, 1980; Gray, 1990; Hall, Rodgers, & Barr, 1990; Harris & Harris, 1984; Hughes, 1990; Liggett & Hamada, 1993; McAleney, Barabasz, & Barabasz, 1990; McCaffrey & Orlick, 1989; Murphy, 1990, 1994; Murphy & Jowdy, 1992; Nideffer, 1985; Onestak, 1991; Richardson, 1969; Rodgers, Hall, & Buckolz, 1991; Romero & Silvestri, 1990; Schreiber, 1991; Scott, 1984; Suedfeld & Bruno, 1990; Taylor, Horevitz, & Balague, 1993; Tutko & Tosi, 1976; Wagaman, Barabasz, & Barabasz, 1991; Wain, 1980; Weiss, 1991; Wrisberg & Anshel, 1989), there appears to be a dearth of information in the area of dance performance enhancement. The literature on sports performance enhancement may be distilled into four basic areas: stress reduction, memorization of plays, pain management, and athletic performance enhancement.

Although there are differences between athletic and artistic performance, such as interpretations and expressions of feelings, dancers are nonetheless disciplined athletes. The four areas cited above may have parallel use in dance performance: stress reduction, memorization of routine, pain management, and artistic performance enhancement.

Definitions of Hypnosis and Imagery

In this paper, the definition for hypnosis is "an altered state of consciousness usually involving relaxation, in which a person develops heightened concentration on a particular idea or image for the purpose of maximizing potential in one or more areas" (Olness & Gardner, 1978, p. 228). Another definition (Fross, 1974) states that hypnosis is akin to focused daydreaming, with the implication that focusing is in itself an hypnotic phenomenon, one of attention to and concentration upon the task at hand. This definition allows for concentration on imagery and mental rehearsal treatment strategies, and makes distinctions between formally induced trance states and spontaneous trances.

Imagery may be defined as "all those quasi-sensory and quasi-perceptual experiences of which we are self-consciously aware and which exist for us in the absence of

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those stimulus conditions that are known to produce their genuine sensory or perceptual counterparts" (Richardson, 1969, pp. 2-3).

The authors' work with dance performers has concentrated on the four areas cited above, with techniques tailored to the unique needs and personality of each dancer. The four areas of stress reduction, dance routine memorization, pain management, and performance enhancement through imagery are examined below.

Stress Reduction

Crocker (1989) described stress management as a dynamic process between environmental demands and both an individual's perceptions and ability to cope with those demands. A professional dance performance may produce emotional pressure from a variety of sources. Two researchers (Tutko & Tosi, 1976) identified the sources of athletic pressure as (a) "intrinsic," the simple uncertainty of outcomes and the nature of competition; (b) "social," the act of participation, which encourages comparisons between self and others; and (c) "personal," the need to succeed, accomplish, or perform. These sources of pressure and resultant stress may impede performance. While Tutko and Tosi wrote about athletic performance, their conclusions appear equally applicable to dance performance. Other researchers have described the use of relaxation in athletic performance enhancement (Brewer & Shillinglaw, 1992; Gray, 1990; Onestak, 1991; Taylor, Horevitz, & Balague, 1993; Weiss, 1991). Finally, the use of imagery itself can reduce anxiety, enhance enjoyment, and performance (Feltz & Landers, 1983).

Kroger (1977) indicated that relaxation is a product of hypnosis. The following techniques may allow the dancer to relax and concentrate on his or her performance itself rather than on his or her anxiety about the performance. Jacobson (1974) described progressive muscle relaxation, in which muscle sets are systematically relaxed. His progressive relaxation operates on the principle of reciprocal inhibition, that is, a person cannot be relaxed and tense at the same time. Furthermore, imagery can be employed to achieve a state of relaxation. Dependent upon the dancer's predominant perceptual set (Bandler & Grinder, 1979), visual, auditory, and kinesthetic scenarios may be utilized to develop and enhance a state of relaxation. Some dancers may find visual images to be more conducive than auditory or kinesthetic images. The counselor or therapist needs to identify imagery idiosyncratic to the athlete.

Overconfidence can make the dancer overlook necessary and vital preparations for the performance. A lack of confidence can cause unnecessary worry about the performance, resulting in drainage of energy vital to the performance itself. Therefore, a balance of relaxation and energy is helpful; this state may be termed one of eustress (functional stress) as contrasted with distress (dysfunctional stress) which stress management techniques target (Selye, 1974).

Dancers have described techniques such as singing, meditating, and physical exercises to alleviate tension and anxiety, and to augment practice, rehearsal, and performance, dependent upon the performer and situation. Certainly, there appears to be an interaction between the psychological and physiological as well with a reported outcome of increased confidence, a psychological condition.

Memorization

Dancers must memorize complicated and sophisticated material, often in a short period of time. Memory is a function of attention and concentration (Kumar, 1971).

Hypnosis is heightened concentration. It follows that what is consciously attended to and concentrated upon is subject to greater storage in memory. Thus, if the dancer consciously perceives that a dance routine needs committing to memory for subsequent use, he or she must first attend to the material to be memorized, fully concentrate on it, mentally rehearse the material, and relate the material to similar material already stored in memory.

Pain Management

Pain serves a purpose in notifying the dancer that something is wrong. The authors contend that pain should never be reduced or eliminated unless a physician determines that it is appropriate to do so. Further physical damage could result if the dancer pays little or no attention to warning signs. The authors recommend that the counselor or therapist obtain written permission from the physician before endeavoring to modify pain sensations and perceptions.

With this caveat in mind, various hypnotic techniques are available for pain management, such as dissociation from the painful source, distraction, time distortion, simple glove anesthesia, and relaxation techniques to reduce the perception of the painful stimulus (Hilgard & Hilgard, 1975; Wain, 1980). "Healing imagery" (imaging the afflicted area as healthy and functional) has also been helpful to some dancers.

Performance Enhancement through Imagery

A growing body of literature has addressed the use of imagery in improving athletic performance (Brewer & Shillinglaw, 1992; Cancio, 1991; Gould, Weinberg, & Jackson, 1980; Gray, 1990; Hall, Rodgers, & Barr, 1990; Hughes, 1990; Liggett & Hamada, 1993; McCaffrey & Orlick, 1989; Murphy, 1990, 1994; Murphy & Jowdy, 1992; Onestak, 1991; Pinkard, 1990; Rodgers, Hall, & Buckolz, 1991; Schreiber, 1991; Suedfeld & Bruno, 1990; Taylor, Horevitz, & Balague, 1993; Weiss, 1991). Research conclusions have been positive in many cases, mixed in some. In the following, the authors generalize the practical implications of this research from athletes to dancers, and specifically examine two areas involving the use of imagery: "psyching up" (Caudill & Weinberg, 1983; Tutko & Tosi, 1976), and mental rehearsal (Feltz & Landers, 1983; Gray, 1990; Murphy & Jowdy, 1992; Nideffer, 1985; Richardson, 1969; Romero & Silvestri, 1990; Scott, 1984).

In athletic performance, the term "psyching up" refers to the use of cognitive strategies immediately prior to competition; the process includes the use of preparatory arousal, attentional focus, and self-confidence manipulations along with imagery (Murphy & Jowdy, 1992). Some researchers, for example, have asked athletes to imagine themselves successfully completing a task before attempting the task in vivo (Gould, Weinberg, & Jackson, 1980). Others have indicated that psyching up is task specific (Caudill & Weinberg, 1983); the task could be one of dance.

Activities may have hypnotic components, or they may include complementary stress-reducing techniques. To practice or rehearse a performance mentally may be particularly useful in preparation for the actual performance itself. Several studies have demonstrated the benefits of imaginally rehearsing sport-related skills, such as weight lifting, free-throw shooting, and shot putting, to improve performance (Caudill & Weinberg, 1983; McCaffrey & Orlick, 1989; Wrisberg & Anshel, 1989). These studies have also indicated that imaginal practice or physical practice alone does not

produce the same level of performance as a combination of the two. Thus, one may conclude that imaginal rehearsal cannot replace physical conditioning, but that it can enhance performance. Through practice, imagery gains in effectiveness.

Many dancers find it useful to imagine the details of the performance while in a state of hypnosis. For example, one may observe dancers in reclusive posture, sitting apart from one another, either actually listening to the music or imagining the music while at the same time mentally rehearsing what will become the actual performance. Fine motor responses are often observable in dancers mentally rehearsing. Imagery, according to one professional dancer, is the very source of creativity in dance.

The Clinical Approach

The authors suggest that the clinician do a thorough assessment of what the dancer already is doing to enhance his or her performance, and that this performance assessment be one part of the comprehensive intake interview done for all clients. The clinician needs to build upon what is already within the dancer's mental and behavioral repertoire. This implies that the clinician must be creative in formulating treatment suggestions.

Additional strategies for the clinician include: (a) add to the dancer's repertoire of possible techniques; (b) have the dancer practice the new techniques, especially mental rehearsal and imagery, in the clinician's office; (c) if possible, work with the dancer in the dance studio; and (d) recognize that the dancer may have other life issues impacting upon performance.

Concluding Remarks

Professional dancers are highly trained and skilled athletes. Thus, many of the techniques described in the literature for improvement of athletic performance may be applied to enhance dancers' performance as well. Areas of focus include stress management, memorization, pain management, and performance enhancement through imagery. Specific techniques should be tailored by counselors to the unique needs of individual dancers.

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Feature...

Building the Counseling Profession...

"Building the Counseling Profession" highlights significant events and offerings in the history and the development of the counseling profession in California.

The Rehabilitation Counseling Profession and the California Rehabilitation Counseling Association (CRCA)

Martin G. Brodwin, Leo M. Orange, and Sandra K. Brodwin

Rehabilitation counselors provide services for people who have disabilities and chronic illness. The essence of the profession is to assist individuals with disabilities to participate in all aspects of society to the fullest extent possible, especially in the area of employment. Founded in 1969 as a state division of the California Personnel and Guidance Association (CPGA) (now the California Association for Counseling and Development) (CACD), the California Rehabilitation Counseling Association (CRCA) continues to be active in representing rehabilitation counselors within the state of California.

Barriers in education and employment limit the opportunities of people with disabilities to attain the quality of life central to all members of society. Quality of life includes, but is not limited to, education, employment, independent living, community integration, and socialization. People with disabilities, although capable of these goals, encounter barriers which prevent or limit their attainment (Orange, 1995). Society's attitude about people with disabilities is in the process of evolution because of legislation brought about by people with disabilities and counseling professionals.

While affirming the principle of equality of access and opportunity for millions of Americans, the Americans with Disabilities Act (ADA) of 1990 represents a shift in public policy toward mainstreaming, independent living, and full integration into society, away from dependency and segregation. The ADA empowers people with disabilities to attain meaningful access to all aspects of "life and society." Professionals in various disciplines will be more involved with people with disabilities as a result of the provisions contained within the ADA (Jenkins, Patterson, & Szymanski, 1998; Orange, Brodwin, & Johnson, 1993).

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Philosophy of Rehabilitation

In its broadest sense, rehabilitation can be seen as a strategy to maximize an individual's potential for independent living. The philosophy of rehabilitation is to assist people who have disabilities in restoration to pre-injury physical, social, educational, vocational, and recreational status, emphasizing a multidisciplinary approach (Krause & Anson, 1996). Rehabilitation counselors can help clients develop a greater sense of personal power in two fundamental ways.

First, rehabilitation counselors can provide various types of direct counseling services intentionally designed to enhance clients' self-efficacy and foster the development of a broad range of life competencies. These services may include, but are not limited to, helping clients learn effective problem-solving strategies, providing assertiveness training, promoting decision-making and problem-solving skills, helping with college and career searches, developing programs that teach conflict resolution skills, and providing other supportive outreach services regarding major life stressors and transitions (Brodwin, Orange, & Brodwin, 1994; Maki & Riggar, 1997).

Second, counselors can advocate for their clients in an attempt to influence those systems that directly impact their clients' lives. Counselors can work with their clients to develop self-advocacy skills. In the role of a self-advocate, the client can focus on the direct services that promote personal power; through advocacy, the person learns to ask for whatever is necessary to achieve greater independence and self-sufficiency.

Purpose of the Profession

Patterson and Welfel (1994) defined counseling as "an interactive process characterized by a unique relationship between counselor and client that leads to change in the client" (p. 21). The purpose of a profession is essential to its meaning and significance. According to Salomone (1996), the purpose of counseling is to help a person to "(a) comprehend his or her problem(s), (b) accept ownership of the problem(s), and (c) resolve the problem(s) satisfactorily" (p. 367). Rehabilitation counseling is a specialty of counseling. The purpose of rehabilitation counseling is to help a person (a) acknowledge the functional limitation(s) of the disability, (b) accept ownership of the issues involved with the functional limitation(s), and (c) address the environmental barriers limiting community integration. A professional, trained and experienced in rehabilitation counseling, can empower the person with a disability to address the physical, emotional, and functional limitations in order to participate fully in society.

Definitions Inherent to the Profession

Banja (1990) defined rehabilitation "as a comprehensive sequence of services, mutually planned by the consumer (client) and rehabilitation counselor, to maximize employability, independence, integration, and participation of people with disabilities in the workplace and the community" (p. 615).

Rehabilitation counseling is defined as "a profession that assists individuals with disabilities in adapting to the environment, assists environments in accommodating the needs of the individual, and works toward full participation of persons with disabilities in all aspects of society, especially work" (Szymanski, 1985, p. 3).

Wright (1980) defined disability as "any physical, mental, or emotional condition that is chronic or long-lasting (not acute or temporary), which is severe enough to limit the individual's functioning, and which results in, or threatens to be, a handicap

to productive activity" (p. 9). Disability was defined in the Rehabilitation Act of 1973 and refined in the Americans with Disabilities Act (ADA) of 1990. As defined by the ADA (P. L. 101-336), disability is "(a) a physical or mental impairment that substantially limits one or more of the major life activities of such an individual, (b) a record of such an impairment, or (c) being regarded as having such an impairment."

Rehabilitation potential consists of three characteristics:

1. Attaining increased functioning toward maximizing physical and emotional growth,
2. Having a sense of well-being, and
3. Facilitating development of a personally satisfying level of independence (Brodwin & Brodwin, 1993).

The Essence of the Profession

Throughout the history of the rehabilitation counseling profession, one sees a belief in, and advocacy for, the rights of people who have disabilities and resulting functional limitations (Jenkins et al., 1998). Rehabilitation counseling has a strong human service philosophy that is designed to assist people with disabilities and chronic illness from a holistic perspective. This approach takes into account all characteristics of the person, including the disability and accompanying functional limitations, psychological and emotional factors, vocational experiences, educational background, social issues, and spirituality (Brodwin & Brodwin, 1993; Vash, 1981). The goal of rehabilitation counseling is to provide the client with facts on which to base an informed choice on how to facilitate productivity and independent living, as well as community integration. The dominant philosophy of rehabilitation involves a belief in the dignity and worth of all people. It values independence, integration, and inclusion of people with and without disabilities in employment and within their communities (Maki & Riggar, 1997).

Evolution of the Profession and the California Rehabilitation Counseling Association

In 1964, the theme of the American Personnel and Guidance Association's (APGA) annual conference was "Human Involvement: Gateway to the Future." The theme of the 1998 California Association for Counseling and Development's (CACD) annual conference was "Connectedness in a World of Diversity." Although the profession of counseling has gone through many changes in the last 34 years, the emphasis on the importance of the person has remained the same. This is true for the specialty area of rehabilitation counseling.

The American Rehabilitation Counseling Association (ARCA) was established in 1957 as the Division of Rehabilitation Counseling, a section of APGA. The stated purpose of this rehabilitation counseling professional organization was to foster the professional development of rehabilitation counselors to allow them to provide better services in the rehabilitation of persons who have disabilities or disabling conditions. This division of APGA was concerned with research, training, and professional standards as foundations upon which service was based; William Gellman served as the first president.

The California Personnel and Guidance Association (CPGA) was chartered in 1967

as a state branch of APGA. The California Rehabilitation Counseling Association (CRCA) first began in 1969 as a state division of CPGA. The members of this newly formed rehabilitation organization elected Helen F. Herrick, an associate professor in the Rehabilitation Counselor Education Program at San Francisco State College, as its first president. Other first officers included Sheila Gilmore (president-elect), Nancy Andes (secretary), and Joseph Nimidoff (treasurer). The first division luncheon was held at the annual CPGA conference; the invited guest speaker was Martin Acker, president of the ARCA, who presented the paper "The Social Role of the Rehabilitation Counselor." Other presentations in the area of rehabilitation at this annual conference involved the current professional status of the rehabilitation counselor, as well as counseling with clients who have mental illness.

During the mid-1960s and early 1970s, some very influential and well-known guests presented at CPGA's annual conferences. These included E. G. Williamson, Carl Rogers, Saul Alinsky (social activist), James Farmer (civil rights activist), Steve Allen (entertainer), Viktor Frankl, C. Gilbert Wrenn, and Rollo May. Conference presentations in rehabilitation counseling involved topics such as rehabilitation counseling components in medical education; the search for survival; issues and problems in rehabilitation counseling; legislation, licensure, and professional registration; and traumatic brain injury. Other topics included: workers' compensation, self-esteem, counselor burn-out, consumerism, counselor awareness-identity-action, involvement with the profession, cultural diversity, new roles and vistas for the profession, disability management, supported employment, and school-to-work transition services.

The presidents of CRCA from 1969 through 1998 were as follows: Helen Herrick (1969), Sheila Gilmore (1970), Shirley Majchrzak (1971), Mildred Edmondsen (1972), E. W. (Bud) Stude (1973, 1986), Aaron Levin (1974), Ronald Harper (1975, 1987, 1988), Morgan Vail (1976), Patricia Kraemer (1977), Charlotte Cling (1978), Saul Kupferman (1979), Larry Hill (1980), Betty Dieckmann (1981), David Goldojarb (1982), Jay Wulfow (1983), Carl Totton (1984), James Hastings (1985), Richard Koch (1989, 1994, 1996), Michael Bussey (1990), Dante Bellino (1991), Norm Corson, (1992, 1993), William Newton (1995), and Martin Brodwin (1997, 1998).

In 1973, APGA and CPGA held a joint annual conference in San Diego, California. This will occur again in San Diego in 1998. The conference theme of ARCA (a division of APGA) in 1973 was the importance and meaning of rehabilitation counseling to society; rehabilitation counseling was described as "one of the country's newest and most rapidly growing professions." It is still described this way. C. Gilbert Wrenn was the invited guest speaker for ARCA and CRCA for the 1973 conference.

The following professionals were frequently mentioned in CACD conference programs, CRCA newsletters, and division activities: Bud Stude, Ronald Harper, Morgan Vail, Richard Koch, Norm Corson, and Martin Brodwin. These individuals and others have provided professional leadership for the California organization.

Several reasons were repeatedly stated as to why rehabilitation counselors should join this professional organization. These reasons were cited at the time the organization was founded and have been mentioned during the development and advancement of CRCA. They are paraphrased below.

1. As a means of keeping current with the latest trends within counseling and rehabilitation.
2. As a forum for discussion, thought, and issues.
3. For political reasons, including legislation and advocacy.

4. As a vehicle for continuing education and professional development, including sharing of ideas and discussion of concerns.
5. For continuation of the profession.
6. As a way and place for rehabilitation counselors to meet on a regular basis.
7. As a forum for discussion and decision making for licensing and related issues.

Conclusion

CRCA was founded in 1969 as a state division of CACD with the goal of fostering the professional development of rehabilitation counselors to help them provide more effective services for individuals with disabilities. Rehabilitation is a challenging profession with a rich history and a promising future (Jenkins et al., 1998). The purpose of the profession of rehabilitation counseling is to assist clients who have disabilities and chronic illness maximize their potential toward full participation in society, especially in the area of work. Once an individual begins the counseling process and rehabilitation services, the rehabilitation counselor becomes an essential component in directing the person and building the foundation toward a fulfilling and meaningful life.

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The California Association of Counselor Educators and Supervisors (CACES): Decades of Professional Leadership

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The California Association of Counselor Educators and Supervisors (CACES), a division of the California Association for Counseling and Development, will celebrate its 40th anniversary in 1999. Throughout its existence, CACES has emphasized standards, certification, competencies, preservice and inservice professional development, and collegial support in the profession of counseling.

The California Association of Counselor Educators and Supervisors (CACES) will celebrate its 40th year of existence as a professional counseling organization in the year 1999. Founded for collegial support and professional development, CACES has seen many agendas since 1959. This article is intended to give a brief overview of the changing, yet consistent, character of CACES throughout the decades.

The Fifties

With funds from the National Defense Education Act, the Bureau of Guidance of the State Department of Education held its first professional development conference for California counselor educators in 1959. The Sacramento meeting was a first-time event for many of the counselor educators in the state who, prior to this conference, had rarely met with colleagues beyond their regional areas.

As an outgrowth of this assemblage, it was determined that a formal association of counselor educators would be in the best interests of both counselor education students and their professors, as well as in the best interests of counselor supervisors and the general counseling field. James A. Saum, professor from (then) Sacramento State College, was elected as the president, with Dave Malcolm from San Diego State College serving as the president-elect. The intent of the organization was that Malcolm would take the leadership reins the following year. In actuality, Saum's 1-year term extended for 7 years; under his leadership, the organization established form and direction.

The Sixties

The 1960s was a decade of structuring for the association. CACES became organized as one of the divisions of the newly formed California Personnel and Guidance Association (CPGA) (now the California Association for Counseling and Development) (CACD). Both the parent organization and its various affiliates endeavored to meet the needs of their constituencies. At the time of alignment with CPGA, CACES had 52 members.

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The Seventies

The 1970s was a decade of solidification and substantiation for CACES. In 1975 the CACES bylaws were adopted, and four standing committees of nominations and elections, program, membership, and legislative liaison were established and organized. Annual meetings were established and the annual CACES newsletter was introduced.

Standards were a concern in the 1970s, and in 1977 the CACES Task Force on Professional Standards was launched. Starting in that decade and continuing throughout the years were the implementation of accreditation standards, state certification, and licensing, along with legislation impacting these areas. Membership in CACES was at an all-time high in the 1970s, growing to 160 counselor educators and supervisors throughout the state.

CACES presidents during the 1970s were Bob Williams, Oakland Unified School District; Aileen Poole, California State University, Long Beach; Marvin Barbula, San Diego County Schools; Jim Winfrey, San Francisco State University; Don Hays, Fullerton Unified High School District; Bob White, California State University, Hayward; Bill O'Rear, Belmont High School, Los Angeles; and Pat Bennett, West Valley College, Saratoga.

The Eighties

Professional development was the mantra of the 1980s. The first of many joint meetings with the Western Association of Counselor Educators and Supervisors, sharing the theme of professional growth, began in 1981 with the topic of the future in counselor education and supervision. Along with an interest in improving professional preparation and continuing education opportunities and expectations for professional counselors in general, there was growing concern regarding the issue of noncredentialed personnel offering school counseling services.

In 1982, CACES held its first conference at Asilomar in northern California. The following task forces were organized: (a) the education of marriage, family, and child counselors; (b) the generic core of counseling theory, content, and experience; (c) the career ladder for the counseling profession; (d) technological competencies necessary; and (e) the career counseling specialization.

Four more annual conferences were held at the Asilomar Conference Center. Conference themes focused on computer/video interactive model for counselor education (1983), supervision of student counselors (1984), partnership of school and mental health counseling (1985), and elementary school counseling (1986). Rising conference costs forced the cancellation of subsequent Asilomar conferences.

In 1987, CACES sponsored a fall conference entitled "Preparing School Counselors for the 1990s." Fifty counselor educators and supervisors attended.

By the end of the 1980s, the Council for Accreditation of Counseling and Related Educational Programs had approved six counselor education programs in the state of California.

CACES presidents during the 1980s were Marvin Gottlieb, Birmingham High School, Los Angeles; Marilyn Rice, Cal Poly, San Luis Obispo; Len Steinberg, California State University, Los Angeles; Lou Falik, San Francisco State University; Gene Unger, Santa Clara Unified School District; Vince Noble, California State University, Long Beach; Sharon Paul, Orange County Department of Education; Howard Devine, Chapman College, Orange; and Nils Carlson, California State University, Bakersfield.

The Nineties

CACES in the 1990s has been a blend of the mission of previous decades with a new political awareness. Continuous assessment and efficacy evaluations by the governing board of directors have been ongoing, resulting in a new standing committee on human rights. Concerns over standards prompted a State Department of Education-sponsored 2-day conference on quality standards for guidance services in 1990.

The importance of professional development was expanded to the retraining of counselors with the legal reality of recertification of both licensed and credentialed counselors. Collaboration with county and local affiliates also evolved, as evidenced in CACES involvement in a regional meeting in Sonoma County sponsored by the Sonoma County School Counselors Association and the Sonoma State University Counseling Department in 1993. The joint conference was attended by 200 professionals, including counselors, counselor educators, and counselor supervisors.

Regional conferences were implemented in the 1990s. In 1995, CACES collaborations included an institute on group counseling. Tech prep, with emphasis on career counseling at the high school and community college level, has also been featured. CACES has been involved in the efforts to restore the Pupil Services Unit in the State Department of Education.

CACES presidents typically select a theme for the organization for the duration of their term of office. During Skip Holmgren's (Sonoma State University) term as president, an effort to include into the membership and leadership of CACES more supervisors of both counselors and counseling interns resulted in the theme "Let's Emphasize the S in CACES." Kathy Reilly's (California State University, San Bernardino) theme related to increasing membership in the organization.

Other CACES presidents during the 1990s have been Charles Hanson, California State University, Northridge; Susan Zgliczynski, University of San Diego; Joan Blacher, California Lutheran College, Thousand Oaks; Sharon Johnson, California State University, Los Angeles; Rita Lee, California State University, Dominguez Hills; and Sandra Zimmermann, Sonoma State University. Lonnie Rowell (University of San Diego) will take the leadership reins in July 1998. Rowell and Connie Messina (California State University, San Diego) have guided the CACES organization into the political arena with their leadership involvement in Putting Kids First, the school counseling legislative bill.

Looking Toward the 21st Century

CACES is alive and well in entering the millenium era. Professional development and political involvement will continue to guide the organization during the coming decade. Leadership, including the training of counselors as leaders in their organizations or at their sites, will also guide the efforts of educators and supervisors. To this end, the California Counselor Leadership Academy, in joint effort with CACES, has initiated a statewide series of conferences and workshops and will continue to be an important force for professional development and growth in the 21st century.

Politically aware and confident, 21st century CACES members will keep the client, both child and adult, central in their mission to assist in the development of healthy, functioning individuals. Toward this end, CACES invites all counselor educators and supervisors to come together and join in professional and political accord as members of the California Association for Counselor Educators and Supervisors, the organiza-

tion which has worked for the past 40 years to develop standards, promote and provide professional development opportunities, support members' struggles and triumphs, and to put people first.

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The California Adult and Continuing Education Counselor Association (CACECA): Meeting the Needs of the Adult Learner

Wendy Ramirez

The California Adult and Continuing Education Counselor Association (CACECA) is an organizational affiliate of the California Association for Counseling and Development. With the ultimate objective of meeting the needs of the adult learner, CACECA works in the areas of professional certification, community outreach, and the image of counseling.

The California Adult and Continuing Education Counselor Association (CACECA) has been an active association and an organizational affiliate of the California Association for Counseling and Development (CACD) since 1973. It was founded through the efforts of Kay Alarie, a head counselor at Norwalk-La Mirada Adult School, who petitioned the formulation of a separate section within CACD for adult education counselors.

Over the years, CACECA has established and improved professional services in adult school counseling with the ultimate objective of meeting the varied needs of the adult learner. Additionally, CACECA has worked continuously in the areas of certification of adult school counselors; promotion of community outreach to explain the role of the adult school counselor; and improvement of the image of counseling in general with individuals, groups, and agencies at the local, state, and national levels.

CACECA sponsors annual events to provide opportunities for adult counseling specialists to share information, enhance professional and personal development, and keep abreast of legislative issues affecting adult and continuing education. This has been accomplished by way of the annual CACECA fall retreats and the CACD conferences and conventions.

For a number of years, CACECA has proudly sponsored a yearly scholarship in the memory of its founder, Kay Alarie, to a worthy graduate student pursuing the Pupil Personnel Services Credential with designated plans to work in an adult school setting.

One of the major CACECA goals is to provide a better networking dimension through greater diversity from membership from different school districts throughout California. Both professional and associate members who share an interest in adult and continuing education are encouraged and invited to join CACECA. Currently, CACECA membership totals 85.

Wendy Ramirez, 1997-98 President of the California Adult and Continuing Education Counselor Association, and Principal, Garfield Community Adult School, Los Angeles Unified School District.

"Having a goal and objectives
for writing
is important.
Once these are established,
one needs
a blueprint for success.

--Martin Brodwin

• • •

"A Blueprint for Writing Success"
Eighth Annual CACD Writer's Workshop
CACD Annual Convention
February 14, 1998
Los Angeles

The California Association for Religious Values in Counseling (CARVIC): Supporting Full Development of the Person

Norris Truman

The California Association for Religious Values in Counseling (CARVIC) is a chartered division of the California Association for Counseling and Development. CARVIC supports values as essential to the full development of the person and to the discipline of counseling.

The California Association for Religious Values in Counseling (CARVIC) is a state division chartered by the California Association for Counseling and Development (CACD). CARVIC purposes are the following:

1. To advance the scientific discipline of guidance and counseling.
2. To further the stated purposes of CACD, the Association for Spiritual, Ethical, and Religious Values in Counseling, and the American Counseling Association.
3. To explore the integration of values, and the theological and philosophical considerations in current guidance and counseling practices and research.
4. To encourage the continued development of sound guidance and counseling services in religious, private, nonpublic, and public institutions.
5. To provide leadership in moral and social justice issues related to guidance and counseling.
6. To advance high standards of professional conduct and to present scientific, educational, and profess.onal meetings and conferences.

Jackie Allen did a major portion of the preliminary work in establishing CARVIC as a division of CACD. Morgan Vail, George Williams, Gordon Golsan, and Mary Honer also served on the organizational committee. The first CARVIC meeting was held in 1990 at the CACD Convention in San Francisco. Mary Honer was elected as the first president.

Jackie Allen has an extensive binder with the history and correspondence of the division. Presidents to date have been Mary Honer, Jackie Allen, Suella Helmholz, and Don Silvius.

CARVIC is an organization of counselors and other human development professionals who are convinced that religious (spiritual) values are essential to the full development of the person and to the discipline of counseling. The group is interdenominational, so religious doctrine is not discussed or debated. CARVIC members wish to create an environment which empowers and enables the expression, exploration, and development of religious values as they relate to the person, society, and to the profession of counseling and human development.

CARVIC has organized workshops, written articles for the *CACD Compass*, and hosted continental breakfasts while featuring inspirational speakers at the annual CACD conventions.

Norris Truman, 1997-98 President of the California Association for Religious Values in Counseling.

"Selecting an appropriate topic is essential for success in writing."

--C. D. Johnson

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The California Association for Counseling and Development (CACD): A Continuing Commitment to Human Rights

Frank Gutierrez

The California Association for Counseling and Development (CACD) has included a component of Human Rights since the inception of the Association. CACD continues this long-standing commitment to Human Rights.

Human Rights has been a component of the California Association for Counseling and Development (CACD) since its beginning as the California Personnel and Guidance Association. Jane Rummel of Fremont High School in Oakland was the first chairperson of the Human Rights Commission. Chairpersons who succeeded her were Carl Mock, Gerald West, and Maria Senour.

In 1974, the position of Human Rights Member-at-Large was created. Issac Guzman, Benjamin Reddish, Jr., and Frank Gutierrez have held this position, which has become recognized as a CACD Executive Committee Officer.

Numerous human rights issues have been presented to CACD over the years, including matters of diversity, ethnic and guidance issues, homophobia, awareness of homeless students, challenges to counseling, and many others.

CACD continues to work toward its long-standing commitment to Human Rights.

Frank Gutierrez, Member-at-Large for Human Rights, California Association for Counseling and Development

"Create ways
to make writing
a part
of
your daily lifestyle."

--Peggy Smith

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"A Blueprint for Writing Success"
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The California Association for Counseling and Development (CACD): The CACD Human Rights Award

Frank Gutierrez

The California Association for Counseling and Development (CACD) offers the CACD Human Rights Award, initiated in 1992 to honor a professional CACD member who has promoted Human Rights.

The California Association for Counseling and Development (CACD) Human Rights Award was initiated after numerous nominations of CACD members for the American Counseling Association Kitty Cole Human Rights Award met with rejections.

The CACD Executive Council felt there were many CACD members involved in promoting human rights, and that CACD should have its own Human Rights Award to recognize a professional CACD member who devoted his or her time in promoting Human Rights. The CACD Executive Council directed that criteria for the award should be established; after minor revisions, criteria were established.

The first award was given at the 1992 CACD Convention in San Francisco. The CACD Human Rights Award has been presented to Graciela Morales, Bob Moss, Augie Caldera, Rafael Ramirez, Mark Pope, Josie Teal, and Benjamin Reddish, Jr.

Frank Gutierrez, Member-at-Large for Human Rights, California Association for Counseling and Development.

"Writing is essential for professional growth."

-- Pat Nellor Wickwire

• • •

"A Blueprint for Writing Success"
Eighth Annual CACD Writer's Workshop
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Feature...
Professional Practices in Counseling...

"Professional Practices in Counseling" highlights functional techniques, procedures, points of view, and pointers for applications in various settings within the counseling profession.

Becoming a More Culturally Aware Counselor

Andrew V. Beale, Virginia Commonwealth University

The Cultural Dialogue and Exchange (CDE) is a structured activity designed to encourage open dialogue between members of different cultural backgrounds, and to develop deepened appreciation of similarities and differences of persons from dissimilar backgrounds. Counseling students use CDE to increase cultural awareness.

The effectiveness of counseling depends on many factors, but most counseling professionals readily recognize that the quality of the counselor-client relationship is central to the helping process (Ivey, Ivey, & Simek-Morgan, 1993). Such a relationship usually is easier to achieve if the counselor and client are similar in terms of culture (Pedersen, 1994). Culture, of course, refers to more than racial or ethnic heritage. Corey (1996) defined culture as the values and behaviors shared by a group, including age, gender, lifestyle, religion, physical and mental ability, and socioeconomic status.

Since such counselor-client similarity is relatively rare, it is imperative that counselors be sensitive to the backgrounds and special needs of their clients (Gladding, 1988). Experts in counseling diverse groups have consistently recommended that preservice counselors obtain the awareness and skills necessary to work with special populations (Margolis & Rungta, 1986). Batts (1982) and Lee (1995), for example, contended that many White counselors experience difficulties in counseling minority clients because they fail to appreciate the similarities and differences between ethnic groups and because their negative attitudes preclude the establishment of empathic relationships. Conversely, Baker (1992) stressed the need for counselors from minority cultural groups to understand and appreciate members of the majority culture in order to provide them with appropriate counseling services.

Cross-cultural counseling literature has emphasized the need for prospective counselors to accept and to appreciate cultural differences and to make an effort to familiarize themselves with the nuances of such differences in their professional interactions with clients. A common theme raised in the multicultural counseling literature is the need for counselors to gain an increased awareness of their own cultural biases and stereotypes. As Pedersen (1994) concluded, counselors have two choices to make when dealing with culturally diverse clients: to ignore the influence of culture or to attend to it. As counselor educators and supervisors, it is our responsibility to help prospective

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Andrew V. Beale, Professor, Counselor Education, Virginia Commonwealth University, Richmond, Virginia.

counselors sharpen their cultural optics (Betances, 1989), and to mirror the characteristics of the culturally skilled counselor, as identified by Sue and Sue (1990): the ability to respect oneself and others, an awareness of one's own values and biases, a comfort with individual differences, and sensitivity to cultural differences.

How well prepared are your counselors or counseling students to be empathic with clients of different races, ethnic groups, affectional orientations, or with disabilities? Ivey et. al (1993) suggested that the best way to prepare counselors for a deeper understanding of the diverse clientele they ultimately will encounter is to have them listen to and learn from an array of people different from themselves. But how is this accomplished?

Nearly 2 decades ago, Parker and McDavis (1979) issued a plea for descriptive articles describing strategies that could be used to help counselors become more culturally aware. Used either as a classroom activity in the preservice training of counselors or as a part of a system-wide inservice program, the activity presented here will enable participants to better understand and appreciate the differences in backgrounds, values, and lifestyles of other people.

The Cultural Dialogue and Exchange

Modeled after Peterson and Thayer's (1975) counselor encounter, the Cultural Dialogue and Exchange (CDE) is a structured activity designed to encourage the establishment of an open and honest dialogue between members of different cultural backgrounds. It is hoped that a deepened appreciation of both similarities and differences of persons from dissimilar backgrounds will evolve from this activity.

Participants are asked to pair with someone from a different cultural background (focusing on age, gender, race, socioeconomic status, disability, or sexual preference). The CDE is introduced after participants have covered basic interpersonal skills such as listening, responding, giving and receiving feedback, and self-disclosure; these skills are deemed important in completing the CDE. Participants are told they will have approximately 2 hours to complete an activity designed to help them better appreciate the life experiences of someone from a different background. Once pairs are formed (a single triad is used in odd-numbered groups), each participant is given a copy of the CDE booklet. Because the directions contained in the booklet are self-explanatory, participants are asked to go to a location where they can comfortably talk for the duration of the activity.

The CDE Booklet

Once participants are ready to begin, they turn to page one of the booklet. There they are instructed as follows:

> Read silently. Do not look ahead until both you and your partner have completed this section. It is hoped that this experience will be enjoyable and profitable. There are two main reasons for encouraging you to participate in this exercise. First, it will assist you in beginning a sharing process in which you come to understand another person and he/she, in turn, comes to know you.
>
> Second, the exercise is structured to help you become better acquainted with some of the basic attitudes necessary in becoming an effective counselor. The open-ended nature of this exercise allows for varying levels of

individual participation. As you share ideas and feelings authentically, hopefully a trust will emerge between you and your partner in order that you may become helpful to each other. The following guidelines have been found to be helpful in attaining the maximum benefit from this experience:

1. Please be comfortably seated, directly facing your partner, in a location that is free from outside distractions.
2. Do not look ahead in the booklet, but let the experience unfold.
3. The information discussed should be kept confidential.
4. Each partner responds to each statement verbally before continuing the exercise.
5. If the exercise becomes uncomfortable or you become anxious, please tell your partner and discuss stopping the exercise.
6. Please allow a few minutes at the end of your allotted time to assess this experience.
7. Look at your partner. If your partner has finished reading, turn the page and begin.

Thereafter, each page of the CDE booklet contains a single open-ended statement that participants are asked to complete orally with one another at whatever level of disclosure they feel most comfortable. Beginning with basic background, eliciting questions such as "The name I like to go by is...," "The reason I want to be a rehabilitation counselor is...," and "My previous counseling experience includes...," participants take turns responding to the following statements:

- To what extent do you regularly interact with members of different cultural groups? Professionally? Socially?
- Recall your most recent experience with a person from a different cultural background. Be there. What's happening? What are your feelings about yourself and the other person? What would your parents have thought or said about the experience?
- What are some stereotypes we maintain of Blacks, Hispanics, Whites, gays, older persons, persons with disabilities, et cetera?
- Tell how you first came to understand that cultural stereotyping existed. What's happening? What are your feelings? What did you learn from this early experience?
- What was your parents' main advice to you about people from other cultural groups? Who were people you were or were not to date? To marry? Why? To what degree are those early admonitions present in your life today?
- How would your parents have responded if, while in college, you had invited a member of a different race, religion, gender, sexual orientation, or socioeconomic background home with you for Thanksgiving?
- How would you respond if your college-age son or daughter invited a member of another cultural group home for Thanksgiving?
- How would you feel if your son/daughter decided to marry someone from a race/religion/socioeconomic level different from your own? Are there "more preferred/least preferred" groups? For example, would you be more comfortable welcoming someone from a different religion rather than race into your family? Why?

- What is the origin or source of most of your views toward members of other groups? What have you ever done to validate your beliefs? How do your beliefs affect your personal/professional behavior toward persons from other cultural backgrounds?
- Describe a situation in which you were in the minority. What were your thoughts, feelings, and reactions? What did you do? What did you learn?
- What, if anything, would you like to change about your cultural optics? How might you initiate such changes?
- Are your friends and colleagues aware of your views regarding people from diverse backgrounds?
- My greatest concern about counseling with minority/majority clients is....
- My greatest strength in counseling with a multicultural clientele is....
- Right now, this experience is making me feel....
- Before we end, I'd like to tell you....

Interspersed throughout the booklet are directions that afford participants opportunities to practice their listening and responding skills. For example, following the question dealing with how one's beliefs influence behavior, students are directed as follows:

> Your partner may be helped by hearing a summary of what you perceive his/her feelings and thoughts to be. Take turns briefly summarizing the feelings (emotions) your partner has just expressed. Next, summarize the content (facts) your partner recently expressed. Ideally, you eventually will be able to integrate the feelings and content in one concise empathic statement, thereby enabling your clients to gain a clearer, more complete picture of your level of understanding of their communications to you. Such understanding, in turn, may allow your clients to attain a greater awareness of their own thoughts and feelings and how they appear to others.

This communication skills practice is an integral part of the exercise, as is the partner's assessment of the accuracy of his/her partner's responses.

At the completion of the exercise, each participant is asked to think about his or her involvement in the sharing process and complete as many of the following unfinished sentences as appropriate: "I learned...," "I was surprised...," "I had confirmed...," "I was pleased...," "I was displeased...," and "I discovered...." These anonymous statements are collected, collated, and copied and used for group discussion at a subsequent meeting.

Conclusion

Training counseling professionals to work with clients of diverse cultural backgrounds is an important part of counselor education and supervision. A necessary first step toward changing beliefs and attitudes about members of other social and ethnic groups is to expose them to new affective experiences. The CDE provides one such structured activity that allows students to better understand themselves and persons of different cultural backgrounds. Classroom experience has shown the CDE to be one positive approach to helping preservice counselors enhance their awareness of self and others. Participants have welcomed the structured opportunity to interact honestly with a member of another cultural group about feelings of anger, pain, and guilt that otherwise might never have surfaced.

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"To be an effective writer,
organize
and
direct
your imagination."

--Henrietta Sparks

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Feature...

The Personal Side of Counseling...

"The Personal Side of Counseling" highlights feelings, opinions, and attitudes within and about the counseling profession.

Counseling the Mexican American Student

Marcelino Saucedo

A counselor identifies unique strategies for counseling the community college Mexican American student in the Puente Project in California.

The Puente Project is a statewide 1-year intensive counseling, mentoring, and writing program for Mexican American community college students. The counseling and skills development aspect for counselees in the Puente Project is the focus of this article.

The unique and powerful strategies counselors can use while counseling Mexican American students attracted me to the Puente Project. The whole individual is considered in order to enhance success in the process. To be effective, family, language, culture, survival skills, and foundation skills must all be considered. The Puente counselor's constant monitoring for success is ongoing in dealing with the total student and affecting his or her behavior inside and outside of the classroom.

Puente counseling is powerful because it provides an avenue for student self-discovery and places students in touch with the Mexican American culture and community. One powerful experience occurred with a 23-year-old student who was trying to become anglicized to the point of denying his ethnicity in order to survive. With Puente, he became aware of the significance of culture. Alex said, "For the first time in my life, I can say I am really proud that I was born a Mexican American. This summer I was able to go to Mexico, and I found the Aztecs to be a truly advanced and fascinating people!"

By its reticular nature, Puente counseling generates additional power. The counselor is thrust into an active liaison role that binds the Mexican American community and the community college. My counseling techniques are interwoven throughout the campus, the classroom, and the Mexican American community.

The Whole Student

Puente offers a dramatic change for the counselor because the whole student is taken into account in an ongoing counseling process. My counseling techniques are focused on the student's total makeup, with consideration of the family history, the culture, the language—the total human being.

My counseling extends beyond the half-hour counseling mode. With the Puente approach, helping students is satisfying and has far-reaching implications. I share educational information to motivate students so they can survive in the college setting, while utilizing unique counseling techniques that enhance an openness that allows the student to be more comfortable and to let the dynamics flow more smoothly. Informa-

Marcelino Saucedo, Counselor, Cerritos College, Norwalk, California

tion showing many Mexican American students behind in education dictates that all counselors must try to remedy economic, social, and educational ills affecting performance.

Self-Disclosure

In a counseling contact, a successful technique for me is to self-disclose in order to promote an openness with the student. I reveal my setbacks in college and personal life. I keenly listen to what is said, keeping a careful watch for all important nonverbal messages. I imagine that I am the one being counseled. I remember myself as an 18-year-old, an unsophisticated and vulnerable Mexican American determined to be the first in my family to go to college. Remembering how fragile and unaware of the system I was, I now take a directive approach in making the student realize the value of developing communication skills as an education foundation for survival in the future.

I reveal personal information with the intention of developing sound counseling dynamics by sharing a common background. Mexican American students come to school with a completely different cultural background but with high aspirations to succeed. I once took that same road, and now my pleasurable task is to guide their path and show them how to avoid the pitfalls along the way.

Some Mexican American students believe their lives are different and more barrier-laden than the average college student's life. The following is a dialogue between a student and the counselor:

Maria: So your parents also spoke Spanish at home?

Counselor: Yes, and I also came from a large family. Eight brothers and sisters and mom and dad, just like you.

Maria: This college is large and scary!

Counselor: I also came from a small school and small town and went to a large college. But, don't worry. I will show you how to survive in the system, how to study, how to manage your time, and how to select classes and professors. Trust me!

Affirmation and Direction

I validate their previous life experiences. I begin with the premise that each and every individual can accomplish any desired goal, and that there be no barrier too difficult or too complex to overcome. The conversation stays positive. I say, "You will succeed. You will write well. You will go to the university." I make a strong statement that these goals are attainable. At this point, the student realizes the strong encouragement and confidence-building seldom experienced before. The student responds, "Thanks, I need that push, but I can't write well. I am weak in writing. I was never successful. My high school teacher marked up my papers, and it made me feel inferior to the rest of the group!"

This is a common response showing an expression of doubt and lack of confidence. Upon hearing the word "can't" enter into the conversation, focus is redirected to that negative concept and how we shall deal with it. I suggest we never use that word. I tell them, "If you think you can't, then you won't!"

I also mention some positive voices in the Mexican American culture that should

not be turned into negative concepts. In Spanish, I mimic or phrase these parent and family messages. Students laugh because they can relate. Then the trust begins. I mention that we may deal with this later which will lead to a longer process of constant validation of the student's self-worth.

Educational Foundation

In the first part, I impart a positive self-concept, making the student feel good about herself or himself. The ongoing process of unlocking begins by providing remedies to deal with the student's anxiety about cross-cultural barriers. Together, we determine the importance of forming lifelong plans and procedures to help with future goals.

In the second phase, I tell the student to take a role in building a solid educational foundation. Just as you might plan and build a solid foundation for a building structure, so you must strengthen the base for your education. My focus is on the importance of building basic skills in reading, writing, and mathematics. This then becomes the stepladder to education. I provide a reading list (Estell, Satchwell, & Wright 1993), saying, "You won't write well if you don't read."

I infuse a sense of direction, constantly working at building confidence and introducing the student to the elements of success. The time budget sheet would be an example of providing a sense of planning. However, I must be sensitively aware of the various levels of maturity in the Puente students. A critical point for me is to be cognizant that growth will take place at different time frames for each student. Patience is indeed a virtue.

What I am looking for is a Mexican American student who is hungry for an education. I look for that determined expression revealing the desire to succeed. I am looking for the individual who is willing to make a sacrifice and to make a change, yet who recognizes the importance of his or her culture and ancestry. Along with those attributes, I may find a transcript that reveals lack of success in the reading, writing, and mathematics areas, with average or above average grades in other subject areas, including his or her major. The student demonstrates perseverance by pursuing an education. This is a truly unique individual, continuing to survive in the college setting, like the cactus in the desert, needing water but surviving nonetheless. The Puente counselor supports and nurtures this individual, and teaches him or her how to self-strengthen and overcome educational drought.

Commonalities of Culture

Working closely with the Puente student, I am able to do in-depth counseling to develop better interpersonal relationships and means to overcome negative "voices" and physical barriers. An attempt is made to develop awareness of the commonalities existing between counselor and student. Understanding the ethnic culture, language, male and female roles, the extended family, and peer and family pressures is critical in developing strategies for problem solving and educational planning.

The dropout rate in the United States today causes us to question why Mexican American students are not successful in our educational system. What is difficult to understand is that, for every reason one can find for failure, one can cite students with the identical problem who are successful. While many educators accept a dismal performance rate, Puente does not accept this as an adequate answer. Puente seizes upon

the Mexican American culture and language as positive assets toward boosting self-esteem. Puente's thrust is to alter stereotypical perceptions and to bridge the gap between the Mexican American and the educational sytem.

My personal experience with many Mexican American students reveals a "feeling" that they do not "belong" in the system. Whether realistic or not, that feeling is there. That feeling must be addressed. In Puente, the counselor allows the student to recognize that it is a natural feeling to experience fear or anxiety for the unknown and that he or she doesn't have to feel guilty for that fact. Steps must be taken to eradicate that dilemma.

The Puente counselor attempts to make that student feel that this college and its services belong to him or her. Upon the initial contact, I ask the student personal questions about grades, work, responsibilities, and family roles in his or her education.

Supporting Empowering Potential

The counseling profession needs to become aware that there is a persistent failure, possibly due to stereotyping, to recognize the academic potential of Mexican American students. Counselors must recognize that many Mexican American students are behind in reading and writing because they have been faced with a dual language background. At home it was Spanish up to 5 years of age and then English at school. The Spanish at home is not the same Spanish at school. Spanglish, mixing English and Spanish, is the third language. In each class in the educational system, these students have been working hard translating in two languages. A larger vocabulary in the native language often allows a quicker and more effective transition to writing in English. Also, test-taking talent is not a strength of the Mexican American students who have been slowed down in Spanish while trying to catch up in English. Therefore, the counselor who views test results must be aware that there is no true indicator predicting potential. Further assessment is needed.

As a counselor, I empower Mexican American students to take control of their lives, to accept responsibility for their education, and to cooperate in enhancing the success of the community. Many Mexican American students have been fraught with a myriad of uncertainties in our society. The Puente Project attempts to narrow the gap between the student and the educational system and recognizes human potential with focus on the essential ingredients that produce successful solid citizens.

A student may want to be a dental assistant. I say, "Why not a dentist?" A nurse: "Why not a doctor?" A teacher: "Why not an administrator?" A paralegal: "Why not a lawyer?" Shoot for the moon!

Reference

Estell, D., Satchwell, M. L., & Wright, P. S. (1993). List of books for pre-college reading. In *Reading lists for college bound students* (pp. 80-81). New York: Macmillan. (Compiled by Creighton University)

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To Chris
Concerning Knowledge

Gerald P. Bodily

Just as the honey bee gathers nectar
From scattered blossoms sweet and bright,
Let us absorb and process knowledge
To develop truth and wisdom and right.

Knowledge is power, a wise man has told us,
Power to grow, achieve, experience delight;
Knowledge enables us, when we are thoughtful,
To recognize truth and wisdom and right.

Gerald "Jerry" P. Bodily, Founder and Charter President, California Association for Adult Development and Aging. He was deceased on January 30, 1998. This poem, written in 1993 to his grandson, is published posthumously in his honor, with permission of his family.

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